

THE CHRISTIAN CENTURY

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Number 30

*Ah, here thou comest, sweet Rain.
Soft, tender Rain, benison of the skies!
See now, what transformation in thy touch!
Straight all the land is green. The blossoming trees
Put on their bridal wreaths, and veil their charms
From the too ardent sun beneath thy gift
Of soft diaphanous tissue, pure and white
As angel's raiment. Little wood children
Deck all the path with flowers. The teeming earth
Offers rich gifts. The little Choristers
Sing ceaseless hymns, and the glad husbandman
Adds his diapason. Bright fountains wake
And mingle with the swift roulade of streams;
The earth is full of music! Thou dost swing
Thy fragrant censer high, and dwellers in
The dusty city raise their toil-worn heads
From desk and bench, and cry "Summer is here!"
And straight they smell new hay and clover blooms,
And see the trout swift-darting in the brooks,
And the plover whistling in the fields;
The little children dream of daisy chains,
And pent-up youth thinks of a holiday,—
A holiday with romps, and cream, and flowers;
O, Rain! O, soft, sweet Rain! O, liberal Rain!
Touch our hard hearts, that we may more become
Like that Great Heart whose almoner art thou.*

—SARAH ANNE CURZON.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

Unconventional Christianity

A FAMOUS EDITOR HAS SAID THAT HE derives his conceptions of God not from the theologians, but from the poets. His contention is that the theologians err in attempting to define; the poets reveal without attempting to define. In the view of the poets there is room for adjustment and liberty; in the creeds there is neither.

And these things remind us that religion finds its expression in a multitude of unconventional ways, especially in these later times. The poet did not think she was teaching theology when she invoked that benediction of the Rain printed on the cover page of this paper, nor did Burns think he was revealing the glory of God in the field daisy in the same way that the Psalmist saw that glory in the heavens or Moses found it upon the smoking mount. But each revealed God as truly as did the others. It helps us to a better conception of God when teachers and seers show us that God cares for the minute as well as the vast, that he "gives lustre to the insect's wing, and wheels his chariot on the rolling world."

In other ways these surprises have startled us. A few generations ago the work of moral reform was entrusted to the few. Today that work is being carried forward by book and newspaper and magazine and artist and lecturer, and in a score of ways quite unconventional. The progress of reform in the political world is due in part to the pulpit, but men who have no thought of being reformers have contributed the best fruits of their lives to the cleansing of our national household.

Mr. Bryan, for example, is not an ordained preacher, but what man of the generation has identified himself with the work of moral reform as closely and with as much consideration as he? We are too near him to appreciate the extent of his efforts, or to judge them in their true light, but if we discount all he has done by half, there will be enough to cheer the hearts of those who are laboring for the betterment of the race. And there are others who might be mentioned, but he will suffice as the type of lay preacher who is helping to bring in the reign of the kingdom.

If we consider again such work as is carried on by the Layman's Missionary Movement or the Men and Religion Movement we shall find that a great impetus has been given to the work of redeeming the world. The efforts of the Social Settlement have made vast contributions to the welfare of communities and individuals. They teach people how to live, and make it possible for men to live today as well as nobles and barons lived five centuries ago. The work of the Y. M. C. A. and the Y. W. C. A. has made an indelible impression for good upon our country everywhere, while such organizations as the Salvation Army are reaching down to help the outcast who was doomed and ready to perish.

More agencies are operating today to help on the work of Christ than can be computed, and our task is to bid them Godspeed.

The work of the magazine is a mighty factor in exposing wrong and pleading for a better system of living in many fields of activity. It is a mighty preacher of righteousness. Possibly an editor may not even be a Christian in the sense of having made a profession of faith and having been received into the membership of any of the churches, but he is imbued with the spirit of Christianity, and the ideals of Christ have been woven into his thinking, unconsciously perhaps. With such ideals possessing them, many magazine editors believe that Christ should possess the land; they cannot be still and allow it to lie under a curse.

With unsparing hand the wickedness in high places is exposed, the slaughter of children, the extravagance and wastefulness of the rich, the indifference that would allow men to be sacrificed that a few might be enriched. Reforms have been proposed, and constructive measures set in motion, with the result that a better land is ours today than before the voice of the magazine was heard. They have a great hearing, and many of them have a great message. The ideals of the pulpit have borne their fruit in such efforts as these.

Outside of direct church agencies, too, the missionary work of Christianity is being reinforced. The great universities of this country receive annually hundreds of the best young men of China and Japan, attracted here by the unique educational opportunity. Many of these youths are impressed with the Christian religion. They return to their own lands as leaders of their people. Never again can they conform to the religious thinking and practices to which from childhood they were accustomed. How far their influence is positively cast on the side of the Christian missionary propaganda depends upon the kind and depth of impression they received while here. Nevertheless this is one of the indirect ways through which God promotes his kingdom among men.

What shall we say of the innumerable channels called secular through which the life of God is flowing in cleaning streams today? The Hyde Park Church of Disciples in Chicago, for example, finds it possible to articulate itself with more than a score of local organized enterprises each making for the uplift of the community. The kingdom comes through a net-work of activities with which the clear-visioned churchman will wish to ally himself and his church in knowledge, in sympathy and in actual help.

These are a few of the unconventional ways in which the clouds that hide God are being lifted from the world, so that men may no longer grope after him in vain.

E. B. B.

Social Survey

BY ORVIS F. JORDAN.

The Purpose of Punishment

The history of punishment is also the history of civilization. Once justice was in the hands of the individual or the family. The law of revenge demanded that the next of kin take up the feud. Hence we still have in belated communities the vendetta of Corsica or the feud of the mountain whites. It was a step forward when in the legal legislation of the Hebrews, there were provided cities of refuge where a man might stop until the merits of his case were inquired into. This city of refuge, however, was but a refuge for the accidental homicide. Found guilty of wilful homicide the culprit was turned over to the avenger of blood. The lex talionis, the law of exact justice and limited revenge, was a further step in civilization. By this law a man might not exact any more punishment for an injury than he had suffered.

As we come on up to the modern time, we find more or less clear survivals of every theory of punishment that has been held in the whole development of civilization. Perhaps most people nowadays think the function of punishment is to prove a terror to evil-doers. Hence a man is punished to prevent the next man from committing the same crime. That there is some deterrent effect in punishment perhaps we would all admit, though doubtless less than many would suppose. It is often the experience of a community that a hanging is immediately followed by more murders. A lynching often is followed by an increased number of rapes. The deterrent effect of punishment is a legitimate notion but an over-worked one.

Another notion of the function of punishment is the protection of society. It is in behalf of this notion that hanging and imprisonments are often advocated. It is obvious of course that we can protect society for a time by killing every criminal, though perhaps such a process would so brutalize the community that there would be still more crime.

The largest and highest notion of punishment is reformation. Society by this notion does not despair of men. We would protect society by reforming the criminal. Criminals locked up may get out again to harass us but a criminal reformed is so much conservation of human values. This reforming work is the highest notion we can conceive with reference to the treatment of the criminal. Our skepticism with reference to the success of such an effort is by no means justified. There are men in every state who have been convicted and who have worked out from under their disgrace against terrible odds, into decent citizenship. This soul-saving work of the modern criminal system is not far removed from the soul-saving work which is carried on by the church.

Jury Reform in This Country

At the present time the American people are making a good many complaints with reference to their criminal procedure. Mobs are being justified upon the basis of the slowness and uncertainty of the law. It is true that we cannot confess those outrages of criminal procedure that characterize Latin countries. No officialdom in this country can do men to death. But we all believe that many men slip through the meshes of the law and that it takes much too long to convict a man. The terror of the law depends not so much upon its severity as upon its speed and certainty.

Legal experts have selected our American jury system as the weak spot in our procedure. We are well aware that the selection of a jury is a long and tedious process where the interests involved are important. In the first place, it is difficult to get competent men to serve. They will disqualify themselves by claiming they have a prejudice or they will offer flimsy excuses which are often accepted by the court. By their failure to serve, there are now in every large city professional jury-men who hang around the courts for a job. It is such men as these that are venal and from them comes most of the scandal in our procedure. It was undertaken in Cook county in Illinois to convict such venal jurymen of having betrayed their trust but they in turn had to be tried before other professional jurymen in part so the whole effort was a fiasco.

Another weak spot in the procedure is that the lawyers have power to reject so many men and to ask them so many questions. The lawyer will often question a prospective jurymen for two hours until at last he thinks he knows how the man will vote in the jury and then rejects him. Thus the work of securing a jury becomes exceedingly expensive and the interests of justice are by no means advanced in the process.

Furthermore, the American jury, even when carefully selected from the ranks of the people will often find a verdict in clear opposition to the law and the evidence. This is shown by the difficulty in securing a conviction in sections where a lynching has occurred. Often the prosecuting attorney and the judge are perfectly willing to do their duty but they find their hands tied in an effort to secure conviction of popular criminals.

The Parole System

There are periodical attacks on the parole system. It would seem that the statistics showing that ninety per cent of the men paroled make good and never return to a penal institution ought to be convincing but every time some paroled prisoner falls from his good resolutions, there is an out-cry among the conservatives in legal procedure and they demand the abolishment of the system. Recently in Illinois a summer sensation was sprung charging that the parole board in that state had been venal and incompetent only to be immediately attacked and withdrawn. The parole system is but one of the methods of making punishment in any real sense reformatory. It is hoped that is one of the great redemptive forces in human life. Paul says in one connection that we are saved by hope. The prisoner who can work in prison and help his destitute family finds some meaning and significance to life. The man who is let out on promise of good behavior on the parole system also finds society treating him not only with justice but transcending justice in an effort to give him a chance. We shall hope that every attack on the parole system will prove as abortive as the last one has.

—According to the daily press, there is a great dearth of laboring men in Pittsburgh and the surrounding district. So acute has become the labor famine that jails and police stations are being combed by the big industrial concerns that are working against time to get out material on orders calling for delivery within thirty to ninety days. The rush of orders for finished material has not been equaled since prior to the panic days of 1907. The Monongahela River Consolidated Coal and Coke Company representatives are said to have visited all the precinct police stations recently, seeking to get men to man the coal fleets ready to start south on the temporary boating stage caused by rains at the headwaters. Men who were charged with minor offenses were given an opportunity to work. If they signed up to the work, sentence was suspended and they were guaranteed good wages and transportation back to Pittsburgh. About forty men were rounded up in this way. Agents of the Carnegie Steel Company visited the county workhouse and with permission of the warden scanned the dockets. Those committed for minor offenses in default of payment of fines were called in and offered work. Those who accepted had their fines paid by the Steel Corporation and were taken away, guarded carefully lest they should escape.

—The National Congress of Mothers and Parent-teacher Associations has inaugurated an American "child-welfare" campaign, with the purpose of arousing the whole country to a sense of its duty and responsibility to childhood. The National Congress of Mothers asks in this campaign the co-operation of every governor, every mayor, every father and mother, every church, every school, the press, and every organization, whatever its purpose, because the love of childhood is the common tie that unites us in holiest purpose.

—A report issued by the Babies' Welfare Association shows that during the first week of July—the beginning of the period most dreaded by welfare workers—267 babies died in Greater New York, as compared with 347 deaths in the same week a year ago. The saving of lives is attributed to the work of the pure milk stations, which are now serving milk to 13,000 registered infants.

—Chicago has 600 moving picture theatres, with a daily attendance of 150,000 people who pay \$15,000 for their entertainment. If the Christian people of Chicago, numbering 200,000, would contribute at this rate, they could pay the foreign missionary bills of the entire United States.

—Figures collected by statistical experts seem to show that suicide is increasing at a rapid rate throughout the United States. Reports from 100 cities show a general rate of 19.6 for each 100,000 of population last year, as against 17.7 for 1910.

—Mrs. Lucy Rider Meyer did not permit herself to be re-elected as secretary of the Methodist Deaconess Association recently, desiring more time for the work of training young women and for Christian social service in which she has become deeply interested.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

The Beecher Memorial

It is proposed to erect a memorial for Henry Ward Beecher at Plymouth church, Brooklyn. The circumstances will help the present generation to review the character of that wonderful genius in his different spheres as orator, journalist, author, statesman, and preacher. A critic says of him: "I fully believe that nowhere yet in the tide of time has there appeared on the planet a mightier master of men by speech than Henry Ward Beecher. . . . What affluence of language, rolling out inexhaustibly, like an Atlantic set astream—affluence, not simply in words, but in construction, endlessly different, and often surprisingly beautiful, as in a kaleidoscope! The greatest pulpit orator that the world ever saw—who might also have been the greatest preacher!"

Such testimony from a competent authority, a teacher of literature in one of the great universities of this country, would be sufficient to compel us to take account of any man of whom such things could be said. But his oratory was only one expression of his many-sided genius. The youthful Spurgeon in the first flush of his London success, declared the Brooklyn preacher to be "the most myriad-minded man since Shakespeare," and allowed the judgment to stand as recorded when asked towards the close of his life if he wished to modify it. The significance of Beecher's work in America and England is an inspiring as well as a perplexing problem to the student of history even today. It will always be perplexing to understand how a man who chose the unpopular side of many questions should still retain his hold upon the masses of the people in both countries, and how he could override the most violent opposition. The following from the *Congregationalist* is a resumé of the plans proposed for the memorial.

The congregation of Plymouth Church, Brooklyn, has not been moved to such enthusiasm for a long time as was the case Sunday morning, June 30, owing to several announcements made by Dr. Hillis just before his departure for vacation. They related chiefly to the plans which the Beecher Memorial Committee are to carry out this coming year. The committee has already entered into a contract with Gutzon Borglum, the distinguished sculptor, for the memorial statue of Henry Ward Beecher and for eight large bronzes dealing with the history of Plymouth Church. The ground all around the church has been secured or safeguarded, and during the summer the arcade at the right of the church will be built. The plot for the Beecher Park and Memorial Building now measures 160 by 100 feet. Plans are already under way for the celebration of the centennial of Mr. Beecher's birth next spring. Plymouth Church is to be renovated throughout. Dr. Hillis begins next fall a long series of evening sermons on the life and work of Beecher, and next May the ministers of the nation will be asked to preach on the contributions of Henry Ward Beecher to American liberty, patriotism and theology. It is expected that the remains of Mr. and Mrs. Beecher will be interred in the little park by the church on next Memorial Day.

Liberality Among New York Presbyterians

We have called attention more than once to the fact that New York City, the modern Babylon, or any other name that stands for anti-Christian influences, nevertheless continues to astonish the nation with its intense religious activities. The Episcopalians, year after year, build new churches, and increase their appropriations to the various departments of their work. The Presbyterians are doing great things in their congregations for missions and benevolences. May it not be that light and darkness have their appeal one to the other, that wherever wickedness flourishes, there the spur of necessity compels the powers that make for righteousness to put on the whole armour and fight it to the death? It must ever be that wherever sin abounds grace must much more abound. The spirit of giving requires great cultivation, but once matured there is nothing that can give the giver and the receiver a greater joy. We are indebted to the *Congregationalist* for the following data:

The New York Presbytery, criticized widely for its alleged liberality in doctrinal matters and not always harmonious and peaceful in its deliberations, increased its gifts to others last year by about \$200,000. The Presbytery comprises the boroughs of Manhattan and the Bronx. It cost to maintain all Presbyterian churches in these boroughs last year \$757,000. After paying this maintenance cost Presbyterians in these churches and through them usually give about \$600,000 a year to missions, to the poor and to all causes beyond their own needs. Last year they gave \$817,000.

Their numbers now stand at 32,049, a gain of 368 over the previous year. There is a steady stream of families going out from this Presbytery into Westchester, Queens and New Jersey. This is shown by a decrease in Sunday-school teachers and scholars from 21,364 in 1911 to 19,542 in 1912. The loss was almost wholly between Fourteenth and Fifty-ninth Streets; a loss that will continue in these districts and increase in others. It has long been true that pressure for space on Manhattan Island for great hotels, theaters and warehouses, to meet national and world needs, has steadily driven homes from it. Now the same pressure is felt in the newer Bronx.

Efforts Toward Reunion Among Lutherans

The rising tide of union within denominational families is one of the cheering signs of the times. In a recent issue we had the pleasure of relating some of the plans for union among the Presbyterians. Now the Lutherans, who are sorely divided, are contemplating steps that will heal their differences. The following is taken from the *Churchman*:

An important step toward reunion is marked by action recently taken by Lutheran bodies in the Northwest. For thirty years Norwegian Lutherans have been at variance on doctrinal points. There are two principal organizations, known as the Synod and the United Church, with a third somewhat smaller body, known as the Hauge Synod. Last year both the Synod and the United Church appointed committees which, after joint meetings, agreed to recommend union to the constituent bodies. As the General Synod meets but once in three years it was decided to refer the report to the five district meetings of the Synod and to the United Church at its meeting in Fargo. Two of the district synods have met and approved the recommendations of the committee and it is believed that the other three, which meet before the end of July, will follow their example. The United Church gathering unanimously approved the proposed union and the Hauge Synod at its recent session in Red Wing joined the movement and gave its adherence to the principle of union involved. There are nearly half a million Norse Lutherans in this country, with some 3,000 pastors, and the prospects seem bright for their union in one great organization. Details will be easy of adjustment once the principle is admitted. The correspondent who sends us the clipping from a Minneapolis paper giving the facts we have noted above says that he considers this an important step, especially when it is considered that it is taken by Lutherans, "who have been so dogmatic and prone to repeated schism." Bishop Anderson has warned us of the inadvisability of confessing other people's sins with too great enthusiasm, but the step is certainly an important one and marks the growing consciousness of the sin of division among all Christian peoples.

—Anthony J. Drexel Biddle, of Philadelphia, has given the use of his magnificent estate at Lansdowne, Pa., as a vacation home for members of his various Bible classes. By this movement, Mr. Biddle hopes to enlarge his classes to a total membership of 10,000 by the fall. His classes now number 3,400. About four years ago, Mr. Biddle conceived the idea of mixing prize fighting and other athletic sports with religion, to the benefit of the latter. It was Mr. Biddle's idea that the best means for carrying out his scheme would be through the medium of a Bible-class for young men. As an illustration of how rapidly the movement is now increasing, it may be mentioned that last November Mr. Biddle had 700 members in his Bible-class, while at the present time there are forty-five Bible-classes in Philadelphia churches under Mr. Biddle's direction, and he has 3,100 men and 300 women in these classes. The inclusion of women in the Bible-classes is of very recent origin.

—China is becoming greatly interested in Sunday-schools. A remarkable Sunday-school awakening is manifest in that country, with 100,000 in the schools. Rev. E. G. Tewksbury, of Shanghai, for many years a Congregational missionary, is secretary, and has Chinese secretaries in several provinces, whom he trains for service. Six translators are constantly at work on Sunday-school books. Korea presents a most hopeful field for Sunday-schools, under the leadership of National Secretary J. G. Holdcroft, of Pyeng. Many schools are being organized, several having a regular attendance of from 1,000 to 2,000. In one town of 4,000 population, there are 2,300 in the Sunday-school. Bible institutes are held in all parts of Korea, and the work has greatly prospered.

—The churches of St. Louis are not going to sleep the drowsy sleep of summer in the city where it is hot when it is hot. That veteran, Rev. Samuel J. Nicolls, has been elected president of the Council of Church Federation, and a vigorous campaign for the summer is being carried on. Street preaching and services in tents are on the program. An effort will be made to collect a fund of \$15,000 to carry on this evangelistic work.

—Between 1902 and 1912, the Missionary Education Movement distributed 1,129,297 mission study text-books. In 1912 there were approximately 175,000 persons enrolled in mission study classes.

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Earnestness

Earnestness, the dictionary informs us, is restrained eagerness. Eagerness is ardency of desire. The eager man sets his mind on the object of desire and thinks of nothing else. He is impatient. The earnest man has intense desires but he controls them in the interest of his personal and social ideals. He gives to each its place according to its importance.

Earnestness is integrity. It is soundness of aim. Its value therefore must be determined by the aim with which it is connected. Ardor and self-restraint may be enlisted in the service of selfishness or of unselfishness. Saul, the enemy of the church, was desperately earnest; he zealously and carefully sought the destruction of the church. But he was ignorant of the motives of his victims. He thought he was opposing evil when in reality he was fighting against God. Paul, the disciple of Jesus, lived in a larger world than that of Saul the persecutor. We admire the earnestness of the Christian apostle because it was joined to a worthy aim.

To present the body a living sacrifice to God is said by the apostle to be a spiritual or reasonable service. Before he makes the statement he discourses on the power, wisdom, and goodness of God. Having shown that these are sufficient for all the needs of man, he can consistently exhort his readers to commit themselves without reserve to God. Whatever a God of supreme wisdom and goodness offers, that the wise will choose. Once the choice is made, zeal in living up to it widens the vision, purifies the heart, and gives peace to the soul.

Love of life is taught by all the New Testament writers. They would have us resist every enticement to vicious practices and endure every hardship that adds to the strength and dignity of life. Meanness and littleness, cowardice and selfishness lead to death, and against them the disciple must wage relentless war. He should delight in love, joy, peace, purity, faith, hope, and goodness, for these constitute life. They should be sought with earnestness; they never appear suddenly as the reward of carelessness and indifference.

The earnest man is sometimes thought to be beside himself. The morally stupid cannot understand the actions of the zealous good man. "It is singular," says the editor of Wallace's Farmer, "that the average man assumes that he himself is not only sane but wise, and that any man who has a higher ideal and truly puts his life into his work is, well, a little 'off,' neither safe nor sane; is at least 'queer,' and of course impractical. The man, for instance, who thinks he has as much money as is good for his children, quits making more and devotes his time to spending wisely what he has made; well, he's 'queer.' Of the man who believes morals should govern in business and politics as well as in religion, it will be said: Well, he's a good man, but an idealist, a dreamer of dreams. Won't his friends induce him to calm down and rest?"

The fanatic exhibits a spurious earnestness. He is unacquainted with the world of fact. He represents only himself or a group

whose interests are as narrow as his own. He lacks humility though he may profess entire submission to the will of God. To a committee from the churches of Chicago which came to tell him what the Lord's will was, Mr. Lincoln said: "I hope it will not be irreverent for me to say that if it is probable that God would reveal his will to others on a point so connected with my duty, it might be supposed he would reveal it directly to me." The fanatic has no doubt that he knows what the will of God is for others as well as for himself and he will not admit that they have a right to learn for themselves what their duty is.

Earnestness, then, is characterized by sobriety. It has no affinity with riotous passion. The earnest man is modest in estimating his own abilities and generous in his praise of what others do. He can occupy the lowest station and be thankful for the privileges of serving God and he can be chief among his brethren and remember that he is one of them. The truth he has discovered is precious to him, but he does not say it is all the truth for all time and for all men. He respects the honest man who holds opinions which he rejects. Men are partners in the search for truth and in the winning of character. That the best results may be obtained there is needed not only formal freedom of thought but the actual freedom that exists among right minded men. [Midweek Service, July 31. Rom. 12:1-12.]

S. J.

A Significant Step, a Sound Practice

It is not often that a newspaper makes a "leader" of an editorial published in another paper as did The Christian Century last week. But the Congregationalist's recital of the story of the forward step taken by the Mount Morris Baptist church in New York City was of such a character as justly to entitle it to the place of honor in our pages.

The Mount Morris Baptist church did the straightforward thing by its fellow Christians and sister churches of other names. It said right out: These Congregationalists and Methodists and Presbyterians are Christians like ourselves, and their churches are churches of Christ; we must therefore treat them as such. In determining its course the church was guided by the Bible and the will of Christ and so avoided two irregularities into which some churches with a similar purpose have fallen.

It declined to create a so-called "associate membership", that anomalous annex to a church of Christ in which some Baptist and Disciple congregations afford shelter for their unimmersed brethren. It recognized that so to classify any whom Christ had received into his full fellowship was to carry over into the local church the very sect principle which now divides the whole body of Christ and which they are striving to abandon.

The Mount Morris church also avoided the unscriptural and misleading practice of "deferred baptism" which prevails among some Baptist churches in England. The so-called "open membership" churches in England receive not only the unimmersed but the "unbaptized" into their membership. That is to say, a candidate who does not wish to be "baptized", is received on profession of faith, his "baptism" being deferred until such time as he may elect. This procedure is justified by the theory that baptism is purely an individualistic "ordinance" and should be left to the conscience of the individual precisely as participation in the communion is left to the conscience of the individual.

This theory, of course, has not an iota of Scripture to support it. In the New Testament baptism always is administered as the rite of initiation into the Christian life. It is not a mere individual act: it is a social act—a joint act in which church and candidate participate, by which the candidate commits himself to Christ and the church, and the church, by Christ's authority, confers upon him the status of a Christian, incorporates him into the body of Christ. To abstract the physical and symbolic features of baptism from its function, and to set up the physical act as an "ordinance" by itself is to invent an ordinance which had no existence in the New Testament church and to which no New Testament allusion to baptism corresponds.

This divorce of baptism from initiation is the cause of all our woes in respect of this rite. Those Baptists who say that baptism may follow the act of uniting with the church and those Disciples who say that baptism is a preceding condition of uniting with the church are equally wrong. Baptism in its New Testament sense neither precedes nor follows the act of uniting with the church; it is the act itself, an act which, it may be said incidentally, in the nature of the case must be performed ceremonially.

Therefore the Mount Morris church conserves the scriptural meaning of baptism when it proposes to baptize all who apply for

membership on profession of faith. Being a Baptist church it proposes to administer the ceremony of initiation by immersion and nothing else, according to the prevailing custom of Baptist churches.

Thus the church keeps baptism where it belongs, where the scripture places it and where it has a real function.

Not the least gratifying feature of the action of Mount Morris church and its sister church at Ithaca is the fact that both seem to have been actuated by a desire for Christian unity. In England the "open-membership" practice is not determined generally by a wish for unity, but by the theory of baptism. They are not so much interested in practicing Christian union with Christ's people of other denominations as in adjusting their practice of baptism to their theory. Therefore they make no distinction between unimmersed Christians and the unbaptized.

But these two American Baptist churches do make such distinction. In conformity to the scripture and the custom of American Baptist churches they propose to baptize the unbaptized. But they propose to abandon the practice of insisting upon the re-baptism of those who are already Christians. They will receive them into their fellowship because Christ has received them into his Church. And in this they are acting in accordance with the scripture and the will of Christ, though contrary to the custom of their denomination.

This is practicing elemental Christian unity. Whatever else Christian unity means—and it means much else—it means nothing at all unless those whom Christ has received into his Church receive one another, without prejudice, without discrimination.

It is in such congregations of Baptists and such congregations of Disciples that hope for the union of these two bodies lies. The considerations that keep Disciples and Baptists from receiving Congregationalists and Presbyterians into their congregations keep them from practicing union with each other. Baptist churches that insist on re-baptism will always be Baptist. Disciples' churches that insist on re-baptism will always be "Disciple". But Baptists and Disciples who receive all whom Christ receives will find it easy, where location and occasion invites it, to merge their separate communions into one corporate life, illustrating the unity of the whole body of Christ and hastening the coming of his kingdom.

These two great Baptist churches are of one mind and character with those progressive churches of the Disciples which have taken their plea for Christian union seriously and already begun to practice it. On behalf of such congregations and the many others, whose faces are being turned toward the larger fellowship, we extend congratulations to these Baptist brethren and pray that their tribe may increase!

Lorimerism Repudiated

The United States Senate upheld the minority report of the committee which conducted the second investigation of the election of William Lorimer, junior senator from Illinois, and by a vote of fifty-five to twenty-eight, declared the seat vacant. The action taken is not so much a repudiation of Mr. Lorimer as of Lorimerism. His expulsion is a declaration that the methods which were proved to have been used in bringing about his election, invalidated that election. The fight on Lorimerism has been one of the chief elements in the rapid rise of the progressive movement. Mr. Lorimer and his friends have been the rock ribs of conservatism—men who, while they stood for the old order of things, were among the most influential men in congress. But the burden of Lorimerism was more than even the defence they made could withstand. Their fight compromised the conservatives and they were placed in the light of defending corruption and machine control. They held back the flood in the senate, but when they faced the country, one by one they were swept away. Many of the oldest and strongest did not run for reelection when they felt the undertow, and many failed of reelection because of their support of Mr. Lorimer. Several senators elected to take their places were selected with the distinct understanding that they were to oppose Mr. Lorimer's efforts to retain his seat. Progressivism, thus brought before the country as the exponent of clean politics, can give no greater service to the country than to maintain uncompromisingly at all times the same attitude toward corruption.

The Unity of the Spirit

In times of controversy such as the religious world is passing through just now, and particularly in the transition which our own brotherhood is profoundly experiencing, it should be kept before us that the goal of all discussion is the discovery of the truth

as it is in Jesus. At times we lose sight of that, yielding to the temptations to secure a party triumph at any cost, and stifling the voice of conscience which bids us defer the hour of victory by allowing others, it may be, to gain a sectarian triumph.

It is a real problem to know when to speak and when to keep silent. They are hypocrisies to be exposed, falsehoods to be denied, fallacies to be corrected. But, on the other hand, it may be that more harm would be done by giving them attention than in passing them by. Herein lies the danger of controversy. Human nature is at the fore, and not many are able to adopt the large view which demands patience and time for the proper solution of our problems.

The wise will wait; others will rush in where angels fear to tread. Truth, finally, will come from discussion, for in the collision of opposing views the truth is struck like fire from the flint. By comparing differences of opinion we arrive at clearer conceptions of truth and duty. What may not wholly convince us today may be satisfying tomorrow. Time sifts the error from our thought as sunlight crystallizes the pool.

So if Christians endeavor to keep before them their common aim and common destiny, reminding themselves often that the things wherein they are agreed are much more important than those in which they differ, their most serious discussion will not disturb their unity of spirit.

—Race degeneracy is on the increase in New York state and there is a continued increase in the number of inmates for constitutional defectives, according to the annual report for 1911, presented by the superintendent of the state board of charities and correction. The number of inmates of institutions in New York state in 1911 was 12,422, or 1.33 per cent of the total population. Since 1897, this ratio of dependent persons had increased from 1.11 per cent. "Degeneracy will continue its inevitable increase in New York until proper preventive measures are taken," said the superintendent. "Defectives increase twice as fast as normal persons. We always are letting in more of them at Ellis Island. There are two ways to prevent this—segregation and surgical methods were provided for by the legislature when a bill was passed empowering the governor to appoint a board of examination." Governor Dix has not yet acted in appointing this board.

—One would have supposed that the coining of cautious or invidious terms to denote our Christian brethren who wear denominational names had reached the limit long ago. But here is a brand new one. A California Disciple pastor reporting a reception tendered to himself by his congregation says that the ministers and members of other churches, whom he calls "near Christians", attended also, "and the fellowship was fine." One wonders if the fellowship would have been so fine had they known by what term the guest of honor classified them. One wonders whether they would have been present at all.

—Ten thousand navy yard mechanics will pass under the protection of the civil service law when President Taft signs the executive order being prepared by navy department officials and the civil service commissioners. Men now in the yards will not be required to undergo examinations, but newcomers will be subjected to severe practical tests and physical examinations. A regulation that anyone leaving work and seeking reinstatement must place his name at the bottom of the roll of eligibles, is regarded as a probable deterrent to strikes.

—Rev. H. A. Stimson, pastor of the Manhattan Congregational Church, New York, has presented to the Grenfell Labrador Mission a boat called the "Fleur de Lys," and it is chartered by a New York party to visit the Labrador coast. The Cluett, which has been in Boston for some days taking cargo, has sailed with supplies for St. Anthony, Battle Harbor, Indian Harbor, and Forteau. Rev. Jesse Halsey, who has had the appellation of the "Saint in Overalls," with a crew of six or seven college volunteers, goes with these vessels.

—If the orthodox religious press and pulpit keep on "exposing" the silly doctrines of Pastor Russell it may be safely predicted that he will soon become a more powerful religious leader than the late Dr. Dowie.

—A D. D. degree, 4,000 conversions and a \$10,000 collection are some of the good things that happened to "Billy" Sunday during the six weeks spent at Beaver Falls, Pa., this summer. As "Dr. Billy" himself would say, "That's goin' some!"

—Miss Helen Keller, who is deaf and dumb and blind, and nevertheless a college graduate, has been appointed a member of the Board of Public Welfare in Schenectady, New York.

Fellow Travelers

By Edgar White

A ruddy flame shot up from the thicket where Dixie Red had thrown the match that had lighted his disreputable black pipe, and for a moment he feared that a sinister gentleman with a forked tail, whose name he had often taken in vain, was drawing near. Investigation disclosed a greasy scum mixing with the small pools of water in the shallow ravine. The man, whose clothes were pretty much of a color with the dead grass and leaves upon which he had been reclining, got up and traced the mysterious fluid to a railroad embankment. Then he understood the source. The pipe-line was leaking.

Dixie climbed up to the road-bed and ambled down the track. When he struck the town, and noticed the oil pumping station near the depot, he went to the office, opened the door and thrust in his head.

"Pipe-line's busted," he said, casually, and moved on.

The news seemed of greater consequence to the man in the office than it did to the tramp. He jumped up, hurriedly asked a few questions and then ordered the pumps shut down. Then he sent out a crew to repair the damage. While this was happening Dixie sat outside on a box, quietly smoking his black pipe. The superintendent did some telephoning, and then calling Dixie into his office handed him five ten dollar bills.

"Your information was worth that," he said. Then he explained that the company had had to pay \$6,000 damages that summer for bottom land overflowed through a leak in the oil line. Naturally they didn't want anything like that to happen again.

Dixie, who had been expecting a possible quarter, thrust the bills in his pocket and went up in town. It had been twenty years since he had felt the fascinating touch of that much money. He wished his old pal Sandy Jim was along to help him spend it. But Sandy was now resting from his work—for tramping is one sort of work—beside the right-of-way in New Mexico, along with some forty head of other stock killed in the same wreck. It was too bad that he had not lived to see this day.

Fifty dollars in real money! Those smartly dressed young fellows who passed him on the village streets and who turned up their noses at Dixie's rags were not worth half so much.

It is said that it has always been a problem with the sudden rich what to do with their money, and that nine times out of ten they do the very worst thing. The question did not vex Dixie. He knew what he would do. It had long been figured out, but on a much more moderate basis than fate had proffered him. Ten dollars was the limit of his dreams. He would get a square meal, a shave and a new collar, possibly a shirt, and then ride somewhere in a varnished car. To see a conductor or brakeman walk by without having to dodge them would be a novelty worth telling the boys whom he should meet along the endless road.

Fifty dollars broadened the plan. He bought a whole suit of "hand-me-downs," as he called them, a figured shirt, white collar, blue and red tie and a pair of strong shoes. With all this extravagance he still had money left for space in that shiny car. If Dixie had had any folks anywhere it might have occurred at this point to have his picture taken that they might see how he was prospering. But there was only Sandy, who was on the evergreen shore.

At the station Dixie tendered a tender and called for a ticket to the big city on the river, some 200 miles across the state.

"Would you like an accident ticket, too?" suggested the agent, winking to a friend.

"Sure," said Dixie, as he had at the barber shop, "I'll take anything you got."

The traveler found a comfortable seat in the chair car. People of quality were on every side. There were pretty girls, nicely dressed women, business-like traveling men. All seemed to take Dixie's presence among them quite as a matter of course. When the conductor came in suddenly, Dixie's first idea was to duck back of the seat, but he recovered from his fright in time and bravely held out his ticket.

The train merchant sold Dixie something of everything he carried. He regretted that he had not fetched along a line of mining stock for such an easy customer.

A small boy and girl, seeing Dixie's treasure house, toddled around to his seat, and were generously invited to "pitch in." Other little ones, noticing the free supply bureau, broke away from their mothers' detaining arms, and put in their applications for a divide. The urchins soon cleaned out the traveler's stock, and he summoned the willing train merchant to bring the wherewithal for the increasing demand.

Dixie's fame spread into the adjoining car, and people came in to see the little folks raiding the commissary. If the question of the most popular man in that car had been put to a vote of the children, Dixie wouldn't have had a rival worth talking about. To them his wide mouth, furrowed cheeks and coarse, reddish hair were all elements of manly beauty.

Sixty miles from the city was the junction. Dixie bade his little friends goodbye and got out to take the train for the big city. It was now gathering dusk. The sky had become overcast with rain clouds. A train of two coaches and a baggage car was waiting for the passengers to the city. An old lady pushed heavily against Dixie.

"Excuse me, sir," she said, "I'm blind." She had several large packages, and was entirely unattended.

"Are you goin' on this train, ma'am?" asked Dixie.

"Yes, sir, if it is the train to the city. My son and daughter-in-law drove in with me, but they said it was going to rain and they would have to leave before—"

"All aboard!" shouted the conductor.

Dixie seized the blind woman's biggest bundle with one hand and with the other assisted her up the steps and into the rear car. There he found her a seat and stowed her bundles about her. The train started.

"I'm going to the city, too," said Dixie, seating himself beside the old lady, "and when we get there I'll help you hunt up your friends—I guess they'll be at the depot."

The blind woman shook her head sadly.

"I have no friends to meet me," she said; "I'm going to the county house."

Her companion had been good and showed an interest in her, and to him she told her story without reservation. She said her son lived on a farm not far from the junction town; he had always been kind and affectionate to her, but within the year he had married; his wife was young and just a "little bit exacting," as she expressed it, and after some difficulties there had been a family council and it was decided that she should go to the county house for a while; they were to send her clothing and supply

such things as she might need and would visit her occasionally.

"They are poor, very poor," said the old lady, in extenuation, "and my boy has to work awful hard to make a living. But—but I—I never thought he'd send me to the poor house."

She turned her head and rested it for a while on the back of her seat.

Out of the darkness and the rain a gossamer form, with a white, sweet face and dark, earnest eyes, appeared and hovered between the man and the woman.

"You have been a good and obedient boy, and have never caused me an hour's uneasiness. I am going to leave you now, my son, and I just want to say this to you: If you treat all women with the respect and kindness you have shown your mother you will be a good man, and we will meet again."

That was years ago, when he was a bright-faced schoolboy, before he started for the land of unrest. He had something of an idea as to how his own mother would have felt had he turned her over to the charity authorities. Worthless as his life had been, there was no haunting spectre of ingratitude. There were viler things than just being a tramp.

Dixie soothed the blind woman as best he could, trying to drive all the gloomy forebodings away. She clutched pathetically at every straw of hope he held out, but her mind constantly returned to the unspeakable dread:

"I'm going to be a county pauper."

The rain beat heavily on the roof of the car. Beside the window the diamond drops glistened. Now and then a great white light appeared on the parallel track, and a long train rushed by with an ear-splitting roar. As they approached the city, tracks began to converge on the terminal line. The semaphores were more numerous, with here and there a tower for the men whose duty it was to keep the tracks clear.

Dixie got up and walked to the rear end of the car. He noticed, with an experienced eye, that the red lights were properly placed on the rear platform. It was a black night, one that tried the nerves of engineers and dispatchers. There were tracks on all sides now. On some, long freight trains were standing awaiting the passenger. Suddenly the train shot by a small suburban station. On the sidetrack there was a passenger train. Dixie noticed it start up soon as his train passed. Presently the bright electric headlight was on the track directly behind. This was no cause for uneasiness, because the engineer knew there was a train just ahead and could keep a safe distance behind. For a while the white light kept back, and then seemed to leap forward suddenly. Dixie noted with swift intuition that something was wrong in the cab of the following train. While crossing the Rockies on the blind baggage he had been seized by engine crews and "drafted" to help feed the furnaces. There he learned of the tricks sometimes played by air and steam by which an engineer for a brief space loses control of his big machine. Dixie was satisfied that something like this had happened to the train in the rear and that disaster was imminent. There was nothing of the hero in Dixie's anatomy. The chances are he would have made a very indifferent soldier. He took all sorts of chances on the rods and the bumpers, but it never occurred to him that it required any bravery to do that, because somehow he had

always pulled through. In a second he had thought out a plan to save that car of people. With quick step he walked forward and in low tones advised those there to move rapidly into the car ahead. Walking to the rear he quietly made the communication to those he passed, urging them to move quietly and to not block the way. Of course many excitable ones uttered exclamations of terror and caused more or less confusion, but the evacuation was carried on with a fair degree of discipline. Until he was back in the rear end again Dixie had forgotten his fellow traveler. She was still in her seat, seeming to comprehend that something was about to happen, but not knowing which way to turn. The other people in the car, anxious for their own safety,

and unaware that she was blind, had not offered her assistance. Dixie took her arm, and started pushing her ahead of him toward the front. The car was flooded with dazzling radiance through the rear door, there was a compact as of two worlds meeting, a harsh, ripping sound, and then all was dark.

In the railway hospital a wreck of a man lay picking at the covers, and tossing nervously. A physician walked to the cot, placed his hand on the patient's brow a moment and then sat down beside him.

"You—you found that, Doc?"

"Yes. It was for \$5,000. She'll get it all if—"

"I know. I know. You told her son about it?"

"Yes. He and her daughter-in-law are with her now. She will get well."

"Are—are they good to her?"

"Why, yes," replied the physician, "they seem very affectionate. They can't do enough for her."

The invalid suddenly raised up. His lips parted, and he murmured the one word, "Mother." Then his head fell back on the pillow, and something like a smile swept across his gaunt face.

"Doc," he whispered.

"Yes, my boy."

"Don't ever let her know I was just—er—a 'bo.' We was traveling together, me and her, and I guess that's the way she thought I done all my ridin'."

The Evangel of Grace

By G. Campbell Morgan

"The Gospel of the grace of God."—Acts xx 24.

The text is not a complete sentence; it is only a phrase; but what a phrase it is! The mere reading of it lifts the soul to the highest levels of thought; the horizons are set further back, and the sense of the spirit is that of space, beauty, and strength.

The three outstanding words suggest the supreme things of man's hope and confidence; Gospel, Grace, God. The seven words leave the three shining in a connected glory, "the Gospel of the Grace of God." The music is in an ascending scale. "The gospel," and the word is suggestive of hope and expectation; "of the grace," and immediately we are in the presence of the mystic melodies that merge into the ultimate harmonies; "of God," and once again the music ascends into the sublimity of unuttered silence.

The phrase was used by Paul at Miletus in his farewell to the elders of the church at Ephesus. He was on his way to Jerusalem. At the time his experience of the communion of the Holy Ghost was that of the Spirit's witness that bonds and affliction awaited him. The sky was dark with gathering clouds of trouble; yet he did not count his life dear to him, but he did count it of supreme importance that he should fulfil his ministry of testifying to the gospel of the grace of God. There is not a note of anger in this message. There is no syllable of judgment within this gospel. It may be necessary sometimes to strike severer notes, and to tell foolish, wayward men what must be the inevitable result of refusing to listen to the message of the gospel; but no condemnation is in the gospel itself, it is the note of escape from condemnation. There is no judgment here, it is the message of the infinite compassion and mercy of our God.

There is no definition of grace save by the way of the activity of grace. I know what grace is when I observe what grace accomplishes. I understand the real meaning of the grace of God only when I am brought to an apprehension of what grace does. So leaving the word in its mystic glory, in that mystery which is revelation, and that revelation which ever enfolds itself again in infinite mystery, we proceed to enquire what grace has done for its own self-revelation.

A Declaration and Revelation and Proclamation.

I propose to say three things concerning this inclusive gospel. First, the gospel of the grace of God is a declaration concerning the attitude of God toward sinning men. Secondly, the gospel of the grace of God is a revelation of the activity of God on behalf of sinning men. Finally, the gospel of the grace of God is a proclamation of the fact that man, sinning man, may be accepted by God.

The glory of God revealed in nature is such that I am amazed, as I think within my own limited experience of myself, that God can have any, thought for me, or visit me; but when, turning my eyes from the wonders of the Divine revelation in nature and looking within, I know my sin, not merely the inherited poison, but the actual rebellion, that I myself have chosen evil when I have known good; I turn back to nature and I ask for good news, I find that nature has no good news for the one who breaks law! To break law is to be broken by law. To sin against the rhythmic operations of nature is to be ground to powder by the magnificent forces of nature. There is no gospel in nature.

The Gospel in Human Religion.

There is no gospel in human religion. Human religion may be perfectly sincere. Human religion may have certain values. These things I am not now discussing. But there is no gospel in human religion. The sincerest souls of men that have groped after some form of religion have confessed that they found no gospel. The ultimate note is always one of hopelessness. After many incarnations the soul may reach at last forgetfulness, nothingness, loss of individuality! That is not a gospel. It may be the last speculation of despair; but there is no gospel in it.

If we would have a gospel we must come to the Son of God, for it is only in and through him that we hear its music, know its promise, or are brought to understanding of all its gracious facts and forces.

Love Fundamental.

The gospel declares in the first place that God's attitude toward the sinning man is that of love. That is fundamental. All this gospel is contained in that one verse, the simplest and profoundest in all the New Testament, the most familiar to this congregation, and the least explored as to all its rich and varied values, "God so loved the world, that he gave his only begotten Son." Oh, that we knew how to preach it, that we knew how to say it, that we know how to proclaim it to men fast bound in sin and nature's night; this great and gracious fact, the first value of the gospel, its fundamental message; God loves the sinner in his sin.

If that be fundamental, the resultant truth is that the gospel teaches us God's hostility to sin. That is not to contradict the first statement, but to give true exposition to it. Because he loves man he cannot compromise with the poison that destroys. The intensity of the Divine hostility to sin is the Divine love for the sinner. The white heat of his anger against every form of iniquity is the abiding fire of his infinite love for man. So that no man can be at peace with God and

with sin at the same moment. The gospel declares that; that is its burden, its message. It was the message of the life of our Lord, the message of his perpetual teaching; it was the last and awful message of the Cross, that if a man be at peace with sin, God is at war with him for very love of him. I do not say that no man can sin and be at peace with God. A man may be at peace with God, and yet blunder by the way, fall into sin, but the moment he has sinned the sin, he is at war with himself and with his sin. That is evidence that he is at peace with God.

Must Remove Sin.

But that is not all the gospel declares concerning God. If the gospel did but reveal to us these attitudes, love toward the sinner, and hostility to sin, there is no message of hope in it. The attitude of God revealed in the gospel is an attitude essentially of purpose and of power in order that the sin against which his wrath is kindled may be removed, so that the sinner for whom his love burns may be delivered.

God cannot rest in the presence of sin, without making possible its removal. That is the heart of the gospel, the reason of it, that is the grace of God. God hates sin, and therefore all the resources of his might and of his wisdom must provide a way of salvation, and the must depends, not upon any human standard of right and wrong, not upon any claim that man can have upon God; the must depends upon his nature, his being, his heart; he must, because of what he is in himself, make a way by which his banished ones may return—he must accomplish the possibility of human redemption. Grace in God is compassion, and compassion is sorrow, and compassion is passion in action.

Our second declaration grows immediately from our first. The gospel not only reveals the attitude of God, but declares his activity on the part of sinning men.

When Man is Awakened.

Man awakened to a sense of his spiritual life is always awakened to the consciousness of sin. Man, awakened to the consciousness of sin through being awakened to a sense of his spiritual life, looks back, looks in, and looks on. He looks back and there is with him the burden of the past; he remembers the sins of the years, and asks what can he do with them? He looks within and is conscious of the importance of the present, the inability not to do again the thing he did yesterday. The sin of yesterday, how it burns, like a phantom of the night it haunts the soul; in the gay hour of brightness and frivolity, the sin of yesterday passes before the vision, and the sun

(Continued on page 11.)

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER XI.—(Continued.)

"It was Van Shaw," said Helen with a short laugh. "Walter spoke last Christmas about the solid silver dog collars Mr. Van Shaw purchased for his kennel. Fancy Mr. Bauer buying solid silver dog collars! Fancy him even buying a dog!"

"Unless it was to prevent someone from abusing it. I never met a young man with such a kind heart as Bauer."

Helen did not answer. She sat with her hands clasped over her knees, looking off through the window. At last she rose and went into her room, and returned almost immediately.

"Mother," she said, with a note of hesitation that was new to her, "would it be all right for me to help Mr. Bauer out of my allowance? If the rest of the family is going to help I'd like to give twenty-five dollars."

She put the money into her mother's lap and sat down in front of her.

Mrs. Douglas was startled at the girl's perfectly transparent act. She thought she knew Helen, but for a moment she questioned her own insight. Then she did what she had always done in the intimacy she had encouraged between himself and her children.

"Why do you want to do this, Helen?"

"Because—because I can't help feeling—"

"Well?"

"I don't love him, mother,—no,—I am sure of myself. But it seems dreadful to think of him dying, just because of the need of a little money. I have never been sick. I wonder how I should feel to face such a fate. I believe it would drive me crazy."

"But how do you think Mr. Bauer will understand your gift? If he is so sensitive as Walter says—"

Over Helen's face the warm color swept. "Why does he need to know? We are all going to help, aren't we? But we don't need to tell him. I would not have him know for the world."

"Wait till father comes home. We will talk it over with him," said Esther after a pause. "I don't question your sincerity. It is a terrible loss to lose the physical strength and face death at a sure distance. Poor Bauer! And all that family trouble, too. He never hinted at that when he was here."

Helen recalled her innocent questioning of Bauer about his people and the silence he had maintained at the time. In the light of what she knew now, the figure of the German student assumed a tragic character, invested with deep pathos, and she had to confess that it was treading on dangerous ground to dwell too long on the picture. Still she asserted stoutly that her feeling was one of simple friendship, and even went so far as to anticipate a possible question again on her mother's part.

"You must not think, Mommee, that I have any other feeling for him. That is not possible. The man I marry must have money. And poor Mr. Bauer has lost all of his. That is the reason I am willing to help him. Money seems so absolutely necessary in this world, mother, isn't it?"

"Not so necessary as a good many other things."

"But in this case, mother, what else can do any good? It is money that Mr. Bauer needs. Not sympathy nor—even friendship, just money. Is there anything else that can save his life?"

"It seems not."

"Then money is the thing," said Helen with a show of getting the better of her mother in an argument. "I don't pretend to hide my admiration for money. You know, mother, it is the most powerful thing in the world."

"There are other things," said Esther quietly. She did not try to argue with Helen over the subject. They had several times gone over the same ground and each time Esther had realized more deeply and with a growing feeling of pain that Helen had almost a morbid passion for money and the things that money could buy. She was not avaricious. On the contrary, she was remarkably generous and unselfish in the use of her allowance. But there was a deep and far-reaching prejudice in the girl's mind for all the brilliant, soft, luxurious, elegant side of wealth and its allurements that made Esther tremble more and more for the girl's future, especially when her marriage was thought of.

All this had its bearing on Esther's thought of Bauer. He had never been to her a possible thought as Helen's lover. All his own and his people's history were against him. But no one had ever come into the Douglas family circle who had won such a feeling of esteem, and Esther had felt drawn towards the truly homeless lad with a compassion that might in time have yielded to him a place as a possible member of the family. Now anything like that relation seemed remote, and Helen's own frank declaration put the matter out of the question. Over all these things Esther Douglas pondered and in her simple straightforward fashion laid them at the feet of her God for the help she could not give herself.

When Paul came home to luncheon both Esther and Helen could see at once that something had happened greatly to please him. Paul was transparent and never made any pretence at any sort of concealment of his feelings.

"Yes, now you people laugh at that," he said as he handed the eastern publisher's letter over to Esther.

Esther read the letter out loud. It was an extended business statement acknowledging the receipt of the book manuscript and Paul's blunt announcement of the terms he was willing to make for its publication; cash down, waiving all royalty rights, the book to be published entirely at the publisher's risk and the plates to be the property of the publishing house, no rights reserved for the author.

The eastern publisher acknowledged the frankness of the author's note, which he said was unusual. Also the terms, which were not generally considered, few manuscripts being purchased outright by the firm. However, the book was more than favorably reported by two of the three principal readers and by the senior member of the house,

and they were prepared to make an offer in the shape of the enclosed check which it was hoped would be satisfactory to Mr. Douglas.

"Five hundred," said Esther, reading the amount as she held up the check for Helen to see. "Why, isn't it worth more than that?"

"The way you people have been talking lately," said Paul, pretending great indignation, "it wasn't worth five cents. I'm satisfied. At ten per cent royalty they would have to sell five thousand copies and it would be two or three years before I got the money. No, I prefer the cash, and let them take the risk. Now we can help Bauer. That is, I can. This is all my philanthropy. I'll send one hundred dollars to Masters for the mission work and the balance for Bauer. Walter's estimate of three hundred dollars a year is too small. It won't give the fellow the things he needs. My! But won't it be fine to help him! There's nothing like money, is there, Esther?"

"Just what I keep telling her," said Helen, her eyes sparkling and her lips smiling at the sight of her mother's somewhat grave acceptance of Paul's statement.

"I'm glad he is going to get the benefit of it," said Esther heartily. "And I think we owe you an apology for the way we have treated your little book. I feel proud to think my husband can write a five hundred dollar book. I hope it will be one of the six best sellers."

"If it is, the publishers will make a lot," said Paul. "But I hardly think it. Trashy fiction makes best sellers. My book is written to make people think, not to lose their thoughts. So I've no false ambitions for it."

As a matter of fact, in course of time Paul's volume sold between seven and eight thousand copies and then the sale ceased. But the book had good notices from several thoughtful reviewers and gave him considerable advertising, encouraging him to go on with another volume on popular government.

"Now the problem will be to get Bauer to take the money," said Esther. "It's going to be a delicate matter."

"Do you think so? I hadn't thought of that. Surely Walter can manage it. He will have to take it."

"I think you will find it is not so easy. It seemed to me last winter that Mr. Bauer was about the most stubborn and independent young man I ever saw."

"But what can he do? He can't help himself. He will have to take it."

"Leave it to Walter to manage," said Esther. "He is better acquainted with him than we are."

So Paul wrote Walter, enclosing a check for \$400, and asking him to manage the matter with Bauer the best he could, and at the same time he wrote Masters telling him of Bauer and making inquiry about the climate and especially concerning the possibility of Bauer fitting into any work about the mission.

After Paul had gone away from the table to his office to attend to this matter, Esther

took out Helen's money and quietly handed it to her.

"You won't need to offer this now."

"No, not now," said Helen, blushing.

"Nor any time, I hope. If Mr. Bauer gets well there at Tolchaco he will probably be able to secure permanent work and take care of himself."

"Yes," Helen said, after a pause in which she seemed to her mother about to make a confidence. But she did not seem quite certain of herself and finally without any more words went up to her room.

Two days later Walter received his father's letter which he read with a sense of great rejoicing.

"Why, it's just like a story book! Dear old pater! He's the best ever!"

Then he took up the check and began to consider how he would present the matter to Bauer. No one knew better than himself how sensitive Bauer could be on occasion. But he was helpless, and under the circumstances, what else could he do but let his friends come to his assistance? If there was no other way he could probably be prevailed on to take the money as a loan and pay back when his royalties came due on the incubator sales.

He was going over the matter when Bauer came in from his room across the hall.

"How goes it?" asked Walter cheerfully.

"All right," said Bauer gravely. "I don't believe anything ails me. Haven't had another since the last one."

"No? Well, what you want to do is to get right out to the painted desert. Why don't you start?"

"The walking is poor, and I never did enjoy the hot, dusty cars."

"Letters!" said one of the boys who roomed on the next floor. He opened the door as he spoke and threw Walter two letters and seeing Bauer, he said, "One for you!" threw it at him and went on.

Walter opened his letters, which were from his mother and Louis. When he looked up from his reading and glanced at Bauer he saw that something had happened.

"From him," said Bauer briefly.

He handed his letter over to Walter. It was dated and postmarked at Monte Carlo and contained a draft on New York for four hundred dollars.

"I don't ask you to do anything or forgive or anything like that. But as proof that hell is better than this place, I am sending you the last dollar I have after losing the rest of it at the table. Perhaps, even in hell where I am going, there will be some respite granted me for not being totally depraved."

That was all, not even an initial signed.

"It means—" Walter stammered.

"That he has committed suicide—yes—I suppose—"

"But there's been no newspaper account. No item in the New York journals."

Bauer shook his head. "The cases at Monte Carlo don't get into the newspapers." And then to Walter's embarrassment, Bauer broke down and sobbed as if he would never stop. But after all, his father, in spite of his sins, had really loved the boy, and Bauer was of a very affectionate nature which had never in all his lifetime been satisfied.

Before Walter could offer a word of sympathy Bauer got up and bolted for his room. Walter suspected what was coming and before Bauer could lock his door he had gone in after him. The hemorrhage was severe. When Bauer was through with it and on his couch, Walter rapidly outlined a plan for Bauer. He must get out to the painted desert at once.

"I wanted to wait until you could go, but it isn't fair to ask you before term closes and that won't be for six weeks. Oh, yes, I can make it alone all right. Don't

worry over that. And now I've got this money, that settles it."

Walter wondered if he ought to tell him about the money from home. Finally he did tell him frankly and was pleased at the way Bauer took it. When Walter suggested that in case he had to stay out there any length of time, the money would be held in trust for him, Bauer did not object, simply saying that by that time he would either be well or dead.

Two days after this, Paul wrote that Mr. Masters at Tolchaco had written cordially, saying Bauer would be welcome at the mission and could have the old Council Hogan. He thought if his case was like a number of others he had known, that it would be perfectly possible for him in a year or two to be of real service about the mission.

Walter gave out all this information as he helped Bauer pack up. He had misgivings about letting him start alone, but after consulting the doctor, concluded there was no special risk for Bauer and when the day came for him to leave, he was much pleased to note Bauer's good spirits in spite of the shock of his father's act and his own dubious future.

Masters had sent word that Bauer was to go to Canon Diablo where a wagon would be waiting to drive him the twenty-four miles to Tolchaco. Walter went down and saw him comfortably started and then went back to his room, feeling relieved to know that matters were going so well, after promising Bauer that if possible he would come and see him during the summer. It would depend on the financial outlook.

(To be continued.)

The Evangel of Grace

(Continued from page 9.)

is eclipsed and the whole world is plunged in darkness. But the agony of all agonies is that the man, conscious of that sin of yesterday as guilt, is yet more conscious that it is in him as power-mastering him. He vows in the silence of the night that he will never sin the sin again; and ere twenty-four hours have passed over his head he has sinned it, and knows he will sin it again, and yet again.

The guilt of the thing done yesterday, God have mercy on my soul, how terrible a thing is that! It is that sense of sin that the greatest master of English poetry expressed in the tragic and awful language of Lady Macbeth, "Out, out damned spot." You do not need to go to a theater to see that acted, it is acted in your own soul. Yes, but keener than that, more terrible is this, that I shall put another stain there, and I cannot help it! That is the tragedy of sin.

Sense of the Past and Fear of the Future.

With that sense of the past upon the soul, and the sense of present incompetence weighing upon the spirit, the eyes are lifted to the great future with its terrors; they are inevitable, they are the results of these things of yesterday and today, the guilt of past sin, the power of present sin; all the future is lurid with the grey of gathered thunder-clouds. That is the tragedy of a soul conscious of sin! If the gospel is worth anything, it must deal with all that.

"The gospel of the grace of God" first proclaims pardon for the sinner, the forgiveness of sins. You tell me it is a moral impossibility, and over against your moral impossibility I place the mystery of the cross. If you can explain the cross in the terms of time, if you reduce the cross to the level of a Roman gibbet on a green hill in Palestine, and a dying man; of course it can never deal with moral guilt to the satisfaction of a human soul, to say nothing of the satisfaction of an eternal, holy God; but when the cross is seen as a mystery, a mere un-

veiling in time of that which is eternal in principle; an unveiling in the awfulness of a vulgar tragedy in blood of the breaking, crushed heart of the God who suffers because men sin; then I begin to feel that the spot will come out; I begin to know what can only be expressed in the imperfect language of material symbolism, but which is in itself the essential mystery of redemption. "The blood of Jesus Christ cleanseth us from all sin." The gospel reveals the divine passion, pain, agony, sorrow; whereby the past is canceled, made not to be, put away, forgiven.

The Supreme Event.

But that is not enough. I must be superlative; this is a superlative theme. I will speak for myself. Hear me as a witness rather than as an advocate. It is not enough that the thing I did yesterday is forgiven. Unless the power that compelled me to do it, is broken within me, it is not enough. If the message for the past is the mystery of the cross, the message for the present is the might of the resurrection. The one lonely, supreme event in human history, is that he rose from among the dead, and that by way of that resurrection he revealed to men the fact, not only that his life was perfect, and that by his passion it is possible for him to forgive sin; but that his life, perfect within itself, bruised in the mystery of the great atoning work, is liberated that it may be bestowed upon sinning men, that they may share his purity in power, and that by living relationship with the risen Lord they may obey his sweet and mighty word to "Go and sin no more." The gospel not merely proclaims pardon for the past, it proclaims power for the present. If not, it is not a sufficient gospel. But it is sufficient. The witnesses are here. It is not the habit to call witnesses in this building; I sometimes wish it were, but they are here, men and women, young men and young women, who know that the power of Christ is equal to snapping chains, putting fires out, and setting their feet in the highway of holiness that leads to life.

Tomorrow.

Finally, has the gospel anything to say to me about tomorrow? For I call the testimony of the saints, wherein I bear my part, that whereas we know the joy of sin forgiven and whereas in part we know the power that triumphs over sin, we also have to say as this same apostle said when he wrote to his Philippian children, I am not yet perfected, I have not yet apprehended that for which I was apprehended in Christ. Is there to be ultimate deliverance? Is there to be a day of full realization? Will all the powers of my personality one day harmonize with the good and perfect and acceptable will of God? Let my question be answered from the same letter. He has already said, "Not that I have already obtained, or am already made perfect . . . I count not myself yet to have apprehended." But he did not sit down and sigh. What did he do? "One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal." What goal? Read to the end of the great paragraph. He speaks of a day in which the Lord shall "fashion anew the body of our humiliation, that it may be conformed to the body of his glory." That is the last and final perfecting of the life. All my life, mysterious, complex, made more wonderful than ever by the revelation of his gospel, shall harmonize with himself; and I shall see God and be satisfied, and shall stand unashamed in the light of the heavenly spaces. "He shall present me faultless before the throne of his glory."

What I must do is all that concerns me, not what the people think.—Emerson.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A JULY GARDEN OVER THE SEA

Our June Garden paper was closed with a glimpse of the perfect beauty of a garden in the wilderness of our Kentucky mountains; possibly, its flowers had blushed unseen by human eye, till our little party of tourists gazed on it with wonder and delight.

Our July garden will be one of the finished products of the old world, where art and wealth have labored for centuries in loving companionship with nature.

Two years ago this month, it was my happy fortune to be a guest in a beautiful town in southwestern Scotland, not far from the English border. Every lover of English literature has felt the charm of its country life, with parks and gardens as a background for the beloved heroes and heroines of the English novel. My fellow traveler and I had planned to go from Edinburgh to London down the east coast, stopping at as many of the cathedral towns on the way as possible. In our crowded itinerary we had the alternative of giving up this attractive trip, or declining the invitation of some kind friends to visit them. We reasoned, that in our coming journey on the continent we should see many cathedrals, but we might never again have the chance of seeing English town life at its best—so we gave up the cathedrals and went to this typical town for a week-end visit.

The Home and the Hosts.

The house was all beautiful within and without, and our hosts were of the class that has made England what it is—high-born, with wealth, leisure and culture, and of sincere and unaffected piety. Every morning after breakfast, all the household was gathered for prayers; the host (who was a Presbyterian) read a passage from the Bible, commented on it, and offered prayer—the hostess presided at the organ and led in the singing. All the house servants left their tasks at this busiest part of the day, to join in the service; but there was no hurry, no rush to return to the day's work—everything was deliberate, tranquil and devout.

The Grounds.

The home was set in surroundings of surpassing charm; the view from the front had the park with its hedges and noble trees for a foreground, and a mountain for its background; in the rear, the level lawn sloped gently down to the Solway, which shone like silver in the sun. But, alas!—the sun shone but fitfully during our visit there; showers would come up without a moment's warning, and would go as suddenly as they came. I have always been sorry we did not count the showers that pelted down on us during our three days' stay there—but no one seemed to pay any attention to them; as I watched the men mowing and rolling the lawn, with the silver rain streaming down on them, I had a vivid remembrance of the old darky who worked in my garden in Kentucky, reaching for his coat, and beating a hasty retreat to shelter before the first drop of a summer shower would fall. Our hostess took us out for a pleasure walk, while a fine, steady drizzle was coming down.

Ideal Climate for Green Things Growing.

Happy were the plants set in such an environment!—sun, and shower, and an equable temperature gave them all they needed for flower and fruit. So green was everything, that one felt a part of the Emerald Isle must have strayed over the Irish Sea to this

favorable and sheltered spot. The growth was so close and so luxuriant, that it seemed one could make a hedge out of anything—the hawthorn, the rhododendron, the yew, trimmed with geometrical precision, made those walls of living green that the English love. How different is this mild, misty air of alternate sun and shower from our sudden changes of temperature, and long, wasting droughts! And when you add to these advantages of climate, wealth and taste, and the most expert gardeners, you certainly find the ideal location for the perfect garden.

The Kitchen Garden.

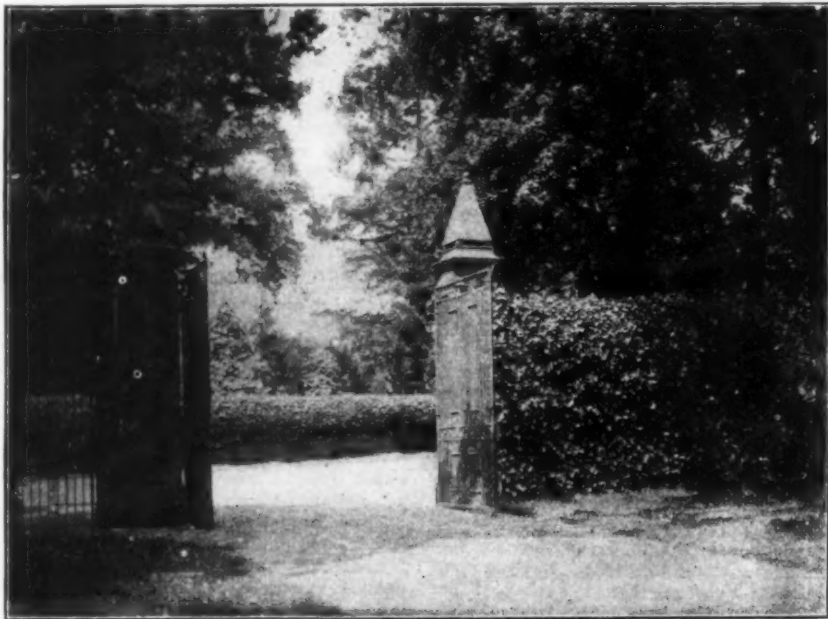
The kitchen garden was a combination of the artistic and utilitarian, that filled us with delight in its beauty, and despair of ever emulating it. All around it was a

and hothouse grapes; in one of the flower houses, a superb bougainvillea, almost covering the sides and roof with its gorgeous blossoms, is a perpetual picture in my memory.

The Flowers.

Certainly some kind fairy lead us to this place at this time, for these early July days seemed to be the cream of the year for flowers in southern Scotland. The roses were in their prime; all the tea roses grew out there, and I have never seen finer specimens and greater varieties than in this old garden. The pansies were of astonishing perfection and profusion—there was a bed of lavender pansies on the lawn that was the most exquisite thing of its kind that I have ever seen.

And it was worth crossing the ocean to see the rhododendrons; they were not only in the pink and purple shades I had seen at



Entrance to a Scotland Garden.

brick wall, fully twelve feet high, which looked like it might have grown there, so covered was it with verdure; on the outside, ivy and other vines clambered over it, on the inside, fruit trees were trained flat against it, *espalier* fashion—there were apricots, peaches, cherries, and to my surprise, figs; it seemed strange to see a semi-tropical fruit growing outdoors in this northern latitude. The gooseberries and currants were the largest I had ever seen; the strawberry bed was protected from birds and bugs by a wire netting, and were of surpassing size and flavor. Everything was arranged in beds, with bordered walls between and was as charming to the eye as it was tempting to the palate. My friend and I took a certain satisfaction, where everything was so perfect, in noting that there were no tomatoes and corn in the garden—there was not enough sunshine to ripen them in this land of cloud and mist.

The greenhouses were without the wall, but were a kind of annex to the kitchen garden. These were used not only for forcing plants and early vegetables, but for growing fruits and flowers of a more tropical climate. Several of them were for pineapples

home but their range of color ran from white through delicate pink and mauve shades to deep crimson. Our host took special pride in his shrubberies, and had sent to many parts of the world for rare specimens. I was admiring one strange shrub, and he said he had sent to Chili for it.

Everything showed the touch of the trained gardener—the gardens, the grounds, the home, had the finish that only comes when time and art and nature work harmoniously together—that intangible something that differentiates the beauty of the old world from that of the new. A garden wall, like the one I have mentioned, a yew hedge, a stately avenue of beeches, like those on this ideal place, takes many years of quiet growth to reach their full perfection.

We glory in the fact that we have no primogeniture, no law of entail (except in a limited sense) in our land. Our property cannot be tied up for generations—it is the exception for a child to pass his days in the home of his fathers in our restless country—the older son has no more privileges than other members of the family. It is our blessing that we have no privileged class by right of birth—that all are born equal. And

yet we pay a price for these inestimable privileges; it would not be possible to find such a home as this in our changing, restless western world—all the wealth of a Morgan or a Rockefeller could not make it; it takes the mellow touch of time, the loving labor, not only of the living, but of generations long gone, to bring nature and art to such consummate perfection as we find in these finished gardens of the old world. I. W. H.

Mrs. Wilson's Ideas

A Philadelphia reporter who went down to Seagirt to apply an opinion extractor to the Wilson family, says that he found Mrs. Wilson still surrounded by the aura that clings to the soft South, and more particularly to the old-fashioned Southern woman—the woman who was once described by a distinguished visitor from abroad as "God's agent on earth."

In the interview which followed, the prospective "first lady of the land" is quoted as saying: "The happiest life for a woman contains three elements—a husband with whose tastes you sympathize, your home, and your children. I've often said—and I'm sure my husband, practical theorist that he is, agrees with me—that husbands and wives reach their truest and noblest development when they are complementary to each other. That's the way I feel about my husband. I want him to feel that I am always at his side."

"Mr. Wilson has an opportunity to do enormous good if he is permitted to carry out the principles and the high ideals for which he stands and has always stood. I know my husband better, perhaps, than any other person in this country. I have faith that he will live up to his opportunities."

"I believe that Mr. Wilson will be elected. If he is, I believe he will make a good president. To my mind, he possesses one of the most essential characteristics of a good president—sincerity."

"Mr. Wilson is the very essence of selfishness. He never thinks of himself. I have to do that part of his thinking for him. That is one reason I say we are supplementary."

"It seems to me that a woman has almost enough to do in attending to her home. While I believe it wise for a wife to know everything about her husband's business affairs, I do not believe in a wife interfering in his business affairs. The home is woman's sphere, the world is man's."

"A man does not want to be bothered with housekeeping details. As a rule they are too trivial to be discussed. It is a good rule for wives not to trouble their husbands with the vagaries or idiosyncrasies of the butcher and baker."

Touching upon the new social duties that will develop upon her in the event of Governor Wilson's election, Mrs. Wilson said:

"I have only been to Washington once. It seems curious, but I visited the national capital on only one occasion. This was a few years ago, when I accompanied Mr. Wilson to Washington, where he was to make an address."

"I have splendid health. I conserve my strength as much as possible, and I do not attempt things beyond my strength. If I did, something more important would probably suffer in consequence. I think that American women as a rule have too many interests at once. Thus they draw upon their strength far in excess of what they should to keep their health."

"However, the tireless energy of the twentieth century woman is wonderful to behold. It is a manifestation of the awakening spirit of American womanhood—a spirit that is destined to help us maintain ourselves in the vanguard of civilization. I am a great believer in the intellect, strength of character and optimism of the American woman."

Church Life

W. H. Bayley has resigned at West Side, San Francisco.

Hamilton, O., church will remodel its edifice with a view to accommodating the Sunday-school more adequately.

John Mullen has resigned the pulpit of First Church, Findlay, Ohio.

D. H. Bradbury has accepted a call to Rockwell Church, Syracuse, N. Y.

Mark W. Williams, Second Church, Milwaukee, is organizing a new congregation at Minot, S. D.

T. E. Brown, pastor at Lebanon, Ind., delivered twenty-eight commencement addresses this year.

Huntington and Kokomo, Ind., Sunday-schools are in a contest. At last report Huntington was ahead.

H. O. Pritchard, pastor of University Church, Bethany, Neb., is spending his vacation days with home folks in Indiana.

Charles C. Wilson, who resigned at First Church, Milwaukee, some time ago, will spend the summer in the country, near Malvern, O.

Pasadena, Calif., Church loses its pastor, W. C. Hull, who has resigned, with the intention of returning to the East. Mr. Hull was formerly pastor at Tonawanda, N. Y.

K. F. Nance has accepted and begun upon his work as pastor of First church, Hutchinson, Kans., where O. L. Cook labored for a number of years. He is greeted by large congregations despite the hot weather.

F. W. Emerson of San Francisco's First Church is spending sometime in Illinois. He visited Rockford, where he was invited to make a temperance address. He also spoke at the Christian and Methodist churches.

Piedmont Assembly will be held at Gordonsville, Va., July 26 to Aug. 4. The program includes many attractive features. Prof. W. M. Forrest, W. H. Book, H. P. Atkins, Earl Wilfley, E. B. Bagby, President S. T. Willis—these are a few of the inviting names on the program.

Mr. Grafton's "Keynote" Sermon.

The "keynote" sermon of T. W. Grafton on assuming his new pastorate at Third Church, Indianapolis, was an elaboration of the thesis that the church must be progressive in its practice. He explained the only one and one-half per cent of growth of Protestant churches during the last year as due to the fact that "the church is not utilizing modern methods to present the gospel."

Church Has its Own Printing Plant.

Seventh Church, Indianapolis, has its own printing press and prints its weekly bulletin and other literature thereon. Clay Trusty, the pastor, says it is both economical and convenient. The church is collecting funds for a new house of worship. Six thousand dollars is the mark they have set as a minimum on which to start operations. This amount is nearly in sight.

Debate the License Bill.

The men's Bible class of First Church, Youngstown, Ohio, held a debate July 22, with the men's class of First Church of Niles. The subject for discussion was "Resolved that the license proposal 151, known as the Anderson amendment to the constitution of the state of Ohio, should be approved by the people of Ohio at the polls on September 3." The debate was held on the lawn of Upson C. Greenwood, a member of the Youngstown class, and was a great affair.

Union Services in a Casino.

First Baptist and First Christian churches of Atlanta, Ga., joined together to hold services in a Casino located in Lake View Park. Howard T. Cree, of the Christian church, presided and the Baptist pastor preached. A great throng attended. The services are being repeated throughout the summer months. Special street car service has to be provided to transport the people. The deacons from both churches acted as ushers and distributed the hymn sheets, upon which were printed a score of hymns in familiar use with Christian people.

Religion Competing with Hot Weather.

A. R. Adams, pastor of Lansdowne Christian Church, East St. Louis, issued a request to the men of his congregation to attend services in hot weather in their shirt sleeves. The result was that about 100 men turned out without their coats. The Men's Club of the church by unanimous vote adopted a resolution requesting the pastor to preach in his shirt sleeves. The pastor responded wisely that he feared it would establish a disrespectful precedent, but admitted that "another Sunday as hot as last Sunday would almost win him over."

L. N. D. Wells, pastor at East Orange, N. J., took "progressive" ground also on the matter of men appearing at the evening services in "negligee." Mr. Wells is described by a member of his church as "a sensible minister, who eschews frills and nonsense. He gets the maximum of religion out of us with the minimum of friction."

In the hope of increasing the attendance during the summer months the Sunday-school at Coshocton, O., has issued invitations to boys, urging them to attend services in their bare feet. This it is hoped will induce boys who usually play "hooky" during the heated season to attend regularly.

Maintaining the Disciples' Honor.

Finis Idleman, pastor of Central Church, Des Moines, Ia., who has undertaken the task of collecting funds for the Disciples' share of the expense of the Federal Council of Churches calls it "maintaining the honor of the Disciples" and asks the churches and personal givers to join him in no less solemn a league than is described by those words. The amount shames our pages by its littleness—only \$1,300. But there are no resources except the voluntary gifts of those whose hearts the Lord has touched. A total of \$448.00 has been received. "May we not redeem our word," asks Mr. Idleman, "namely, that we care with a passion for the union of God's people? The Federal Council has been more than patient, it has been long suffering." The following gifts have been received:

Previously reported	\$301.00
Central Church, Denver, Colo.	25.00
First Church, Los Angeles, Calif.	25.00
First Church, Springfield, Ill.	25.00
J. H. Garrison, St. Louis, Mo.	10.00
First Church, Mason City, Ia.	10.00
University Place Church, Des Moines, Ia.	25.00
Dr. H. T. Morrison, Springfield, Ill.	10.00
Central Church, Denver, Colo.	25.00
First Church, Columbia, Mo.	5.00
Wm. Bayard Craig, Redlands, Calif.	2.50

Total to date\$448.00

All gifts or pledges should be sent to Mr. Idleman.

Would Assist Pastor of Strong Church.

A highly cultivated and capable woman of wide experience in church work, widow of

one of our most successful and distinguished younger ministers, desires a position as assistant pastor in a strong church. She is a leader in woman's missionary work, Sunday-school, young people's society and the social circle. Any church wishing such a helper will find her rarely gifted in the qualities essential to the most effective service. She would also be interested in a Y. W. C. A. position. Address Editors Christian Century.

New England Needs Ministers.

Lowell C. McPherson, 88 Park Ave., Worcester, Mass., says there are five parishes in New England needing ministers right now. Some of these are cities of more than 10,000 people. Bridgeport, Conn., is one. "A place for life for the right leader of a good people," says Mr. McPherson. "I know of no better field than New England. We want permanent men, not university students whose stay is but temporary." The New England convention will be held in Boston in September.

California Pastor Goes to Transylvania.

W. C. Bower, recently pastor of Wilshire Boulevard Church, Los Angeles, has been appointed to the chair of Religious Pedagogy at Transylvania University, succeeding Prof. W. F. Smith. Mr. Bower received his training in Tri-state College, Butler College, Columbia University and Union Theological Seminary. He will soon receive the Ph. D. degree from Columbia. He has particularly equipped himself both in theory and in experience for his new position. His work at Lexington will be taken up September 9.

Church Keeps Open House.

El Paso, Texas, church is installing a pipe organ during the ten weeks' absence of the pastor, Perry J. Rice. The church house is kept open each week day from 9:00 a. m. to 7:00 p. m., and passers-by are invited to enter for rest or prayer. Situated in the center of the business section, the invitation is often accepted. Mr. Rice has been preaching in the north during his vacation—revisiting his two former pastorates, South Bend, Ind., and Minneapolis. He will preach at Monroe Street church, Chicago, next Sunday.

A Sunday-school Leader's Call.

The contest between the eleven Disciple Sunday-schools of Cleveland and the one school of Canton, O., mentioned in these columns last week, was announced to the latter school by Pastor P. H. Welshimer in the following words: "Eleven schools to one. You ought to be glad you are alive in Canton, and can attend the Christian Bible-school and help excel Cleveland. We desire, we need, we invite, we plead for, we pray for, we expect every member of the Christian Church in Canton to get into the Bible-school and whoop it up for July and August. Also every member of the school to be on hand regularly, doing his or her best. Watch 3,000 roll into Bible-school at 9 a. m. Lord's day. The entire country will watch this contest. Be in it."

A Pastor's Appreciation and Sacrifice.

The parish paper of First Church, Lincoln, Neb., presents a picture of a leading member who recently withdrew, with about 100 others, to form the new Tabernacle Church. Pastor H. H. Harmon, of First Church, writes an appreciative word of this layman, Charles E. Hunt, and his wife. He says, among other good things: In one particular perhaps above others, Mr. Hunt has made a lasting contribution to our work. He has persistently insisted that if the members of the church were properly encouraged, each and all might be persuaded to become contributors in a financial way to the support of the work locally and for missions. His encouragement in this direction was a great factor in committing the First Church to the budget system and in lifting pledge taking

and persistent calls from the pulpit. He was personally active in the solicitation of pledges and his example was an incentive to others who worked hard to realize this aim. Mr. Hunt has likewise been one of our best missionary leaders and was appointed missionary elder and chairman of the missions committee. That Mr. Harmon should have planned and worked for the building of a new congregation, knowing that it would take such workers as this from his own congregation reveals the magnanimity of his spirit and gives a clue to the secret of his great success in Lincoln.

Preacher Provides Municipal Entertainment.

A Houston, Texas, local paper tells the interesting story of the remarkable success of a "Municipal Entertainment" scheme devised and carried out by W. S. Lockhart, pastor Central Christian church. A moving picture entertainment is given on Sunday afternoons in the great auditorium which seats some 7,000 people. The purpose is to supply a legitimate satisfaction of the demand for diversion denied the people by the enforcement of the law against Sunday theatres of all kinds. Mr. Lockhart enlisted the co-operation of the mayor who backed the project with public funds in the interest of public welfare, and appointed the minister censor of the films and manager of municipal entertainments. The response of the people was tremendous from the start. Over 5,000 persons attended each Sunday. The films were educational, religious, scientific, historical, sociological and scenic. Musicians, lecturers and readers have been utilized. The plan is expanding for the coming season which will be begun as soon as the extreme hot weather has passed. The effect upon the private "shows" is said to be considerable. Through Mr. Lockhart's censorship of the films, but probably even more through the healthful influence of the municipal entertainment, the private managers are putting on a cleaner and higher grade of films. The good is overcoming the evil. This is a fine type of social service. Mr. Lockhart has resided in Houston two years.

Saturday Afternoon Junior Congregation.

Geo. W. Brewster, pastor at San Jose, Calif., conducts what he calls a "Junior Congregation" on Saturday afternoons in his church. It is a combination of entertainment, instruction and worship. Mr. Brewster says: "The service is held on Saturday afternoon so as to compete with the cheap shows and moving picture houses. It is also a holiday and many people come in from the country and bring their children with them. Some of them leave their children with us while they do their shopping and this all helps to meet a real social need and at the same time it is benefitting the child and parents in extending the scope of our church influence. Our congregation now runs from 300 to 500 and there are more children in our services on Saturday afternoon than in all the moving picture houses combined. It has been a great factor in interesting children and adults who are altogether outside of the sphere of our church influence and in that way is helping to not only build up our Bible-school but also our Sunday church services." This is both a shrewd and gracious enterprise, and could be duplicated to advantage in many communities.

Missionary Hardship By No Means Banished.

The impression is widespread that missionaries nowadays do not have to endure hardship, that the suffering incident to pioneer service in foreign lands has passed. In a degree this is true. There is less hostility on the part of the natives, more companionship through a greatly enlarged circle of workers, and much fellowship in an already substantial native church. Moreover

the development of transportation enterprise has brought many western commodities to the doors of the missionaries. But the experience of Mrs. Olive L. Wakefield, wife of Dr. Paul Wakefield, in China, awakening and finding a six-foot snake in her bedroom should disillusionize those who imagine all hardship has vanished. Dr. Wakefield was away from home at Wu Li Pei in the interest of the mission at that place and Mrs. Wakefield was at home with her children. The big reptile got into her bedroom, no one knows how. In writing to Seventh Church, Indianapolis, whose "Living Link" Mrs. Wakefield is, she tells her experience with frankness. She says: "It gave me an awful fright. It was there in the morning and awakened me by the crash of knocking over the lamp on the dresser right by my bed. The house has been so overrun by rats that I supposed it was a rat, but you can imagine my horror when I jumped up to see two feet of the snake's tail waving back and forth from the side of my dresser. I could see by the dim light of the night lamp in the hall. I don't know how I managed to get by the dresser into the hall, but I did some way, raised the woman servant, got the door into the children's room shut and called the men from the outside. When they finally got there the big snake was coiled around the curtain pole above my bed. It was a hideous thing, but I learned later it was not poisonous and that I should not have been alarmed."

But she was alarmed and greatly unnerved, requiring many days in which to recover her courage and self-control.

New York City Notes

Geo. W. Kramer has been chosen as president of the Disciple's Missionary Union for this year.

July 4 an interesting event took place at our Russian church. Jacob Rutsohn and Miss Mary Kettal, both members of the church, were married by Johns Johnson, our Russian missionary. A distinctly Christian Russian wedding is not a very common thing even in New York City, so the announcement called together a considerable company of friends to witness the ceremony. Mr. Johnson first preached an instructive sermon, presenting the teaching of the scriptures on the duties and obligations of the marriage relation, after which the ceremony was performed. Dinner was provided and about fifty-five remained to join in the wedding feast.

The warm weather is fully upon us and the exodus to the country has come. Everybody who can get away is out of the city. All our churches are open for the Sunday morning service and several of them will hold all the regular services throughout the whole summer. An open air meeting is held by our Russian church in the Russian section of Manhattan and some profitable gatherings have been held. The gospel is preached to the multitude in their own tongue.

H. B. McCormick has entered upon his work at 169th St. Church. This church has a splendid young men's organization of

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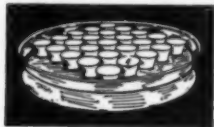
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There are eleven churches of the Disciples in Greater New York and vicinity, with a total membership of 2,165 and a Sunday-school enrollment of 2,073. They contributed last year for missions and benevolences, etc., \$5,847.46 and gave for local work \$33,046.38.

JOSEPH KEEVIL,

Sup. of New York City Missions.

Many Are Interested

Our mail indicates that many friends are deeply concerned about the financial situation of the Foreign Society. For this evidence of sympathetic interest we are profoundly thankful. The prayerful thought for the missionaries is one of the most encouraging features of the work. They need and command the prayers of a large circle of spiritually minded people. The supreme interest in the receipts, of course, centers in the well-being and comfort of these men and women who have given themselves unreservedly to the proclamation of the gospel in the darkest portions of the world.

The receipts for the first fifteen days of July amounted to \$26,006, a gain over the corresponding fifteen days of last year of \$15,708. It will be noted that this is a most splendid gain, and what is most gratifying is that it comes from different sources and has to do chiefly with the regular receipts. The Sunday-schools alone gave \$17,906, a gain of \$7,574; the churches, \$3,216, a gain of \$165; and the gain in individual gifts amounted to \$3,277. These figures show a total gain in regular receipts of \$11,016. There was also a small gain in annuities and miscellaneous gifts.

Summing up, the total receipts for the first nine and one-half months of the current missionary year amounted to \$221,774.59, a gain of \$2,509. The gain in regular receipts amounted to \$14,456.99. The gain from the Sunday-schools is \$8,526, and from individual gifts, \$9,654. A host of Sunday-schools have done far better this year than ever before. We regret to record a loss in annuity gifts of \$16,427. However, we are encouraged to hope that this will be largely, if not altogether overcome before the year closes. Nearly \$4,000 will come in within a few days and we are expecting a gift of over \$9,000 within the next month which will wipe out almost all of the loss on annuity gifts.

Only about two more months remain before the books close, September 30. We can make a great advance in that short time if we will. The call of the foreign fields was never louder or more insistent. Will you not please see that your church and Sunday-school are in line with generous offerings? And individual friends will bless their lives by sending generous contributions. Now is the time to act. We hope the friends will not defer the matter a single day.

We are the Lord's children, engaged in His service, sounding out the word of life with the means that He has placed in our hands. We cannot withhold if we are loyal to the last marching order of our risen Lord. We must be a missionary people. We must reproduce the New Testament church in teaching and spirit to the world. We must stand for the gospel in all of its teaching.

The Northern Presbyterians expect to send 100 new missionaries to China alone within the next three years. Other religious bodies are increasing their forces in China and other lands. We are abundantly able to keep abreast of the onward march if we will. This is no time to halt or look back. Onward is the emphatic word to pass all along the line.

STEPHEN J. COREY,

F. M. RAINS,

Secretaries.

Illinois

A revival meeting is in progress at Grayville, under the leadership of E. E. Violet and W. H. Kern.

Centralia church is being led in a revival meeting in a tabernacle by Evangelist Lew D. Hill. The pastor is A. L. Huff.

La Rose Church recently concluded a revival which had resulted in four additions, eight of them being on profession of faith.

At Poco, W. M. Morris is holding a meeting which had resulted in four additions at last report. The church is a mission church not far from Unionville congregation.

F. W. Burnham, of Springfield, delivered the Sunday night address at the closing session of the State Christian Endeavor Society at Quincy the second Sunday in July.

At Grand Chain, where James Sharratt and daughter are in a revival meeting, there have been a number of additions, and with the interest prevailing so that others are yet expected.

The church at DuQuoin, of which Charles E. Smith is pastor, is to have a revival meeting in the fall led by Evangelist Violet. The church here has taken on larger life since the ministry of Mr. Smith began.

R. Sheeler Campbell, who formerly was pastor of Girard church, and more recently an assistant with the Scoville Evangelistic Company, has become temporary pastor of Taylorville church. It is understood Mr. Campbell will remain with the church at least three months.

Bellflower congregation is to have a new edifice constructed at once. Plans have already been adopted, and the work of construction will be pushed toward an early completion. The edifice complete will involve an expense of \$18,000, making it a commodious and practical house in every respect. The plans prophesy one of the completest houses for the smaller towns among the Disciples of Illinois.

Secretary's Letter.

The new church at Monticello was organized by Andrew Scott while he was serving as district evangelist and they bought the vacant Baptist church with the help of R. E. Henry, district secretary. The house was renovated by the church and, after calling F. B. Jones, Decatur, for their minister, there was an all day service last Sunday for a good, cordial time and the raising of the balance on the property. R. E. Henry preached a fine sermon at the morning hour and followed with a money solicitation. At the afternoon service Eugene M. Smith, Decatur, delivered a sermon on the New Testament Church and more money was contributed. With some friends to be seen the church is sure they have the money to pay their debt and they are entitled to be very much pleased with their house.

Several neighboring churches were represented, among them DeLand, Bement, Champaign, Farmer City, Montic and Decatur; and of the ministers there were J. H. Stambaugh, D. H. Lovejoy, and S. E. Fisher who conducted the communion service in the afternoon.

The program of the state convention is now in press and will be mailed along with our fine poster announcing the convention to be held at Centralia, Sept. 2-5.

Charles W. Ross and Guy B. Williamson will assist J. W. Porter and the Rantoul church in a meeting to begin in September.

The fifth district is making an effort to get each minister within its bounds to hold one missionary meeting during the year.

The field secretary spent a Sunday with the Table Grove church in the celebration of their sixty-seventh anniversary, E. A. Cary minister. Mrs. Wilson was the only living charter member and she had the place of honor. R. P. Shepherd was the speaker of the occasion.

Begin now to plan for the state convention, for all those good Centralia people are wanting you. The rate of entertainment will be 75 cents for lodging and breakfast.

W. D. DEWESE, Office Sec'y-Treas.

J. FRED JONES, Field Secretary.

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Geo. H. Jones, Secretary, Care First Christian Church, Louisville, Ky.

Winona Summer School of Missions

The eighth session of the summer school of missions under the auspices of the Interdenominational Committee of the Central West for Missions has just closed. The total registration numbered 355, representing 15 denominations and 17 States.

The program was of unusual strength and the most intense interest was manifested during the entire week. The devotions each morning, in charge of Mrs. C. E. Vickers, of the Friends' Church, but led by the women of the different denominations, were the source of much strength and power and in a most vital way insured the spiritual atmosphere of the day.

Sectional conferences relating to woman's work, young woman's work and children's work were held each day. Dr. I. T. Headland, author of the foreign mission study

book, "China's New Day," gave us three addresses that were inspirational and practical. Mr. B. C. Milliken conducted the foreign mission study class as well as the normal study class twice each day. Rev. Bruce Kinney, D.D., author of the home mission study book, "Mormonism—the Islam of America," delivered two addresses that were most helpful. We also heard Mr. Hans P. Freece, who was born a Mormon, tell of his father's conversion to Mormonism and his repudiation of it after a fair trial. Mrs. D. B. Wells, who has been with us the past eight summers, taught the home mission study book.

Wednesday, June 29, was devoted to young women. Sectional conference of the Westminster Guild and all young women's organizations were conducted by the young women themselves. Our own Mrs. E. M. Bowman had charge of the various activities of the day. At noon she had arranged for a

luncheon at the Winona hotel. One hundred and thirty ladies enjoyed the hour together, the young women exhibiting much originality in responding to the toasts. The "old girls" present sang a couplet composed by Mrs. Bowman, affording quite a little amusement. The field day "stunts" were full of fun and effected complete relaxation for the company. The evening was spent on the lake, with song, story and refreshments.

Several phases of this year's summer school should be carefully noted. The teachers of the text-books used entirely different methods, thus ensuring unabated interest.

The twilight conferences with the missionaries on the hillside were especially helpful.

LENA B. KNIGHTS.

Chicago.

An expenditure of something like \$400.00 has just been made for repairs on the church building at Mount Morris, Ill. W. T. Hacker is pastor.

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